THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K. Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

THURSDAY EVENING, OCTOBER 25, 1917.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.

For *bona fide* students Rs. 3 only.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

TO INDIA.

By K. S. Ramaswami Sastri, B.A., B.L.

Thy outward beauty is the same,
Thy rice-fields not less brightly smile
Than when thy sweet refulgent frame
Was lit by inner light awhile.

A little wealth, some petty power,
Suffice to please the sons of those
Who heedful of the passing hour
Sought Truth 'mid Life's vain fleeting shows.

Bewildered 'midst the old and new
Their inward balance overthrown
Before our scared, distorted view
The hut we groan in seems a throne.

We have the sacred names as yet
But where is their old virtue gone?
To save like God-given amulet
From spells that cloud the inner dawn.

Let us reseat our holy land
In her bright throne of gracious might,
Receiving from her blesed hand
The gifts of life, and love and light.

The Hindu Message

THURSDAY EVENING 25, OCT. 1917.

The Genius of Hindu Culture.

One of the great outstanding facts of the world's life is the contribution by each great and gifted race to the sum of universal enlightenment. Just as in a carefully nurtured garden different flowers blossom with diverse splendours of form and tint and spread their fragrance far and wide without leaving the spot whereon they shine, so do the great and gifted races of men retain their glories of inner and outer life, of vision and achievement, of self-realisation and service of others while spreading the fragrance of their ideals far and wide for the increasing happiness of man and his increasing realisation of the sweetness of the love of God.

The Hindu race has had a unique place in the life of the universe. Its culture has had a tranquilising and uplifting and purifying power everywhere without in any way impairing manliness and efficiency and power. It has long been recognised by great thinkers in and outside India that India has been a cultural unit in the history of human enlightenment. Vincent Smith says: "India, encircled as she is by seas and mountains, is indisputably a geographical unit, and as such is rightly designated by one name. Her type of civilisation, too, has many features which differentiate it from that of all other regions of the world, while they are common to the whole country or rather continent, in a degree sufficient to justify its treatment as a unit in the history of human, social, and intellectual development." Sir John Woodroffe has said well- "India is not a mere geographical expression, nor a mere congeries of people who happen to be on this particular part of the Earth's surface, but who might as well have been elsewhere. It is a particular *sakti*, the *Bharatasakti*, distinguished from all others by her own particular nature and qualities."

What are the peculiar characteristics of Hindu culture which differentiate it from other culture-elements in the world and the preservation of which is necessary for the unfading vitality of our race and its fulness of fruitful service to the cause of human enlightenment and happiness? We can well sum them up in a single phrase— *the energy of peace.*

"Not Peace that grows by Lethe, scentless flower,
There in white languors to decline and ease,
But Peace whose names are also rapture, power,
Clear sight, and love, for these are parts of Peace."

The energy of peace implies and explains all the great traits of our race —its power of imagination, its emotional refinement, its sense of the sanctity of life and its passion of sympathy for every living thing, its spiritual insight and rapture, and its message of the unity and divine purpose of life, of divine immanence, of the sovereignty of love, of the spiritual kinship of all, of *ahimsa*, of *sânti*, of universal toleration, and of the love of God being the crowning glory of life. It has blossomed in personal and domestic life in the combined self-respect and self-restraint of our people

and in the charities and sanctities of our home life. In the realm of civic and political life it has blossomed into a harmonious combination of strong central executive authority and perfect freedom of local self-government, both under the sovereign control of Dharma. In the realm of social life it has blossomed into the caste system based on a conception of non-competitive social order where the entire efficiency of society as against disruptive forces within and attacks from without is maintained unimpaired. In the realm of art and literature, it has blossomed into our great fine arts which have as their distinguishing traits serenity and sanity, idealism and spirituality, full and practical application to life in combination with insight and vision. In the realm of religion it has blossomed into the glorious and gracious Hindu religion which is unequalled for its message of hope to all, its limitless store of *sadhanas* for the attainment of the fruit of life, and its lofty conception of final beatitude.

The genius of our culture is thus a wonderful unity which has diverse manifestations. Unless we take care of it and guard its flame with a jealous love from the passing gusts of our own desires and of adverse from without, it cannot be preserved as it deserves to be preserved. It has to be related to our present life wisely and well. Mr. H. S. Chamberlain says well, " Race has a meaning only when it relates to the experiences of the past and the events of the present". A falling off from the great and long established standards of personal and social life, the slightest disloyalty in respect of our allegiance to Dharma, and the introduction of subtle social poisons will lead to the decay and disappearance of our culture. It is hence necessary that our individual lives, our home life, our social efforts, our industrial reorganisations, and our political endeavours should be directed so as to preserve the glories and graces of the Indian mind, which Mr. H. G. Wells described recently as "a mind of singular richness and wonderful delicacy and gentleness." Let us remember the wise words of Sir John Woodroffe.—"If Indian political efforts can rightly secure Home Rule, it is only a successful cultural defence which will provide a Home to Rule".

Our place in the World's order.

India has always had a mission to fulfil in the order of the world, and it has always been conscious of that mission. Our mission is put for us in terms, equally emphatic and brief, by the great Swami Vivekananda:—"India's gift to the world is the light spiritual." The attempts made in the past to extinguish India's light of the spirit have failed, and deservedly; the unremitting labours of her saints and sages have preserved it for her. We rejoice that in these labours holy men of all castes and sections of society shared in full measure, and in this fact lay the hope, abundantly fulfilled, of her unfading vitality and her assured place among the communities of men. It is not, however, necessary to recur to the past to convince ourselves that the present to us is one full of hope, and that both high endeavour and an abundant harvest of fruit shall be ours in the future. Various new organisations, religious and semi-religious, from abroad have been unsparing in the endeavour to dislocate and shatter

the Hindu social fabric, and have also to some extent succeeded in their endeavours. But there can be no doubt of the substantial accuracy of the statement recently made by a very able Christian Missionary that "the fact remains that the organism which we can trace almost three thousands of years is still living." Hence, we are justified in holding that the adverse designs and measures of our enemies have largely failed. Similarly also, it has been shown by the invincible logic of facts that the various *so-called* social reform movements which have been started in India and by Indians under the inspiration of foreign agencies or ideas have proved failures, in more or less degree. They have failed, because, as Swami Vivekananda has pointed out, "they were entirely destructive not constructive,"—because they have struck at the vital centres of the Hindu Social System, at the spiritual and economic bases, so intimately intertwined, on which Hinduism depends for its strength and vitality. The whole world is being tossed about in the deadly waters of aggressive and merciless strife. For us, too, here the weather prospects are far from cheering. They are even at times unendurably threatening and distracting. But the national ship which has safely sailed clear of many a raging tempest and fierce whirlwind may be expected to steer through the present crisis and reach a haven of peace. We indulge the confident hope that the Hindu Community will again be enabled to start forward on its appointed career of beneficence and to carry again its message of love and light to a world wallowing in the deadly mire of lust, hatred, malice and unrighteousness.

The Non-Brahmin Agitation.

Some have taken fright or even taken leave of their senses, at the rise of the Non-Brahmin Movement. We have not one, but two such movements, each trying to expose the other to ridicule, and the result is to discredit the Hindu community at large. Irritation is naturally caused when neighbours use offensive language and offer insult. It is, however, well to remember that hard words break no bones and, more often than not, do harm only to those who resort to them. Moreover, it is always good in such cases to seek to know where the shoe pinches, and apply a remedy. To feel resentment and to return insult for insult is easy and human. But it is the part of reason and wisdom to deal with the agitation in the proper spirit, to approach the question with a desire to remedy existing evils, to foster union and harmony, and to put an end to the disturbances which have arisen among the various sections of the Hindu community.

The question has to be considered in various aspects. In the first place, the present educational system has to be reformed. We do think that, in that system, the vernaculars should be the media of instruction to a larger extent than now; and we think also that the curricula of studies and the programme of examinations are too stiff and also ruinous to the healthiness in mind and body of those who have to submit to the imperious necessity of going through them successfully in order to qualify themselves to enter the service of the State. For every Hindu youth who succeeds, there are one hundred who are ruined for life, and irretrievably. Thousands

of Brahmin families have become impoverished, and many have in the endeavour to meet the demands of this ruinous educational system, become extinct, and know their places no more on the planet. The Brahmins have done themselves infinite harm ; the injury caused so far is such as to imperil their very existence as a community, and its results will have fully manifested themselves within the next few generations. Already within a generation, the Brahmin lads who enter our colleges have become stunted in growth, and the numerical strength of the community as a whole has fallen to an alarming extent. We think that, if the present system of education is persisted in, these evils will become intensified, and soon the community will have done itself incalculable and irremediable harm. We think that it is no discredit to our Non-Brahman Communities that they have not adjusted themselves to the evils and dangers of this exacting, ruinous, man-eating educational system.

We also think that it is the worst system that can be devised for finding a suitable body of public servants. Reforms must be introduced into the present curricula of studies, in the system of conducting examinations now in vogue, and in the agency for conferring degrees. On all these points, we shall in future state what improvements are needed in order to remove the present tremendous strain on the intellectual and physical resources of our youths—improvements which, if introduced will be of advantage to all sections and castes of the Hindu community and to our Mahammedan brethren as well, and which will enable larger numbers of our non-Brahman youths to come out successful in our examinations and qualify for entering the public service in numbers proportionate to their numerical strength and to their importance as an integral part of the population of this Presidency.

Even as our educational system is constituted as at present, we do not see why the results of the examinations should be relied on as the sole or sufficient test for appointments to office. Those who fail at our University examinations are not necessarily inferior to those who get through them. We often find that those who fail to get a degree do acquit themselves satisfactorily and even creditably in the various walks of non-official life, and also, in important offices of the State. At least they do almost quite as well as those who have been hall-marked with the University stamp of graduation. We are of opinion that those who have to dispense official or private patronage should, with the help of the heads of Colleges and schools, be able to choose young men —especially non-Brahmins—who, with a little training, will turn out efficient officials. We believe this course—or something not very far from it—is now being adopted to some extent; and it ought to be more largely adopted, and on right principles, so that not only non-Brahman official aspirations may be satisfied, but the claims to office recognised of those who,—non-Brahmins or Brahmins—are unable, for want of the University hall-mark of graduation, to enter the service of the State or occupy the offices which, without loss of efficiency, they can fill.

We are of opinion that the employment of non-Brahmins or Brahmins merely on the ground of their having

passed an examination or taken a degree, and without the needed intellectual and moral qualities or without training, is rightly open to objection, while at the same time we cannot approve of any agitation for a numerically proportionate representation of every group and sub-group of the population of the Presidency in every department of State service. The State must secure efficient and trained men to fill all posts in its gift; but, where these qualifications are assured, it is within its entire discretion to choose whom it will. We certainly consider that the present system of recruiting State officials faulty, mischievous, and even ruinous to the welfare of the Indian people at large, and to the Brahmins themselves who are *supposed erroneously* to have most benefited by it—and that is why we think it must be ended or mended, and that as expeditiously as possible and before it has caused further havoc. At the same time, all sane Indian citizens, whether agitators or not, ought to be aware that no part of the Indian community enjoys any special protection, prestige, or preference under British rule, and so there is not the least justification on the part of any of our castes or sub-castes to regard the Brahmins as its enemies, open or veiled, simply because the present system has produced certain results which, on a merely superficial view of the facts, seem to favour, for the time being the preponderance of that community in certain departments of State service.

Our Students.—Their Ideals, Conduct, & Training at College.

Much agitation and excitement has been caused everywhere by the recent orders of the Madras Government that students should not be allowed to take part in political meetings. So far as we are aware, the students have on the whole obeyed the orders. There has been trouble and friction in Palghat and some other places but such disturbance has been only sporadic and exceptional. It cannot be said that, though the disturbance has been confined to but a few localities, and even there to a minute section of the student class, much discontent has not been caused everywhere by the restrictions placed on their freedom of movement and thought. At least this is what one gathers from what has appeared in all the ordinary channels of information.

Our students, like their compeers all over the world, have young and ardent minds, and are full of enthusiasm for those with whose words and deeds the press and the platform are kept perpetually singing and whom they are accustomed to regard as patriots and leaders of their fellow-men and country-men. In ordinary times, no doubt, and in countries where the national life is flowing along its normal and accustomed courses, the students will not be induced to leave the elevation and calm of the lecture-room or the library. But, in the India of to-day, we are fated to live in stirring times and in an atmosphere surcharged with electricity. Abnormal conditions prevail, and men's minds are quick with high-wrought expectations of great events and stirring achievements. At such a time, we think, they may be

allowed the opportunity of coming into contact with the contemporary leaders of thought and action and of receiving from them the stimulus to noble ideals of life and conduct. Our College students moreover should not be entirely ignorant of the world and its doings during the years in which they are engaged in study. Our students can learn what is most worth knowing of the world by contact with, and from the lips of, those who are trusted by it and who have charge of its interests and ideals. We think the Professors and Principals of Colleges ought to help and guide students in their attempts to know the affairs of the world outside and of their own country in particular, its leaders and its dealings with them, and the successes or failures of the attempts made by both to leave an improved heritage to posterity. We think that neither the government nor the college authorities will be right if they attempt to keep students, in the most impressionable part of their life, in ignorance of the affairs and events taking place around them and of the nature and dispositions of men and prevent them from knowing and studying the best examples before them among those who are engaged in making the history of their time and country and working for human welfare.

At the same time we hold that the chief aim of student life at College should be not to lose or neglect the opportunities of acquiring knowledge afforded to those within its walls. We do not refer here chiefly or solely, to their opportunities for study, to the care with which they should follow their professors, and to their devotion to, and mastery of the subjects and books prescribed for their examination. In a country like India in which success in examinations is so largely the passport to success in life, we think that students should not neglect this part of their life and work during the years of their stay and study at College. But what we have chiefly in view is that they should not neglect the opportunities for acquiring a character for self-discipline and self-reliance. Young men often allow themselves to fall a prey to egotism, or, more frequently, they are inveigled into dependence,—which is the worse of all evils. Both these evil habits strike at the root of the virtues which are valuable for young men in their passage through life.

The faults most characteristic of young men in India—and this is chiefly due to the present unfruitful curricula of studies—is that their minds are empty of any definite conception as to what profession they are to adopt or any purpose for which they are to live. All they know is that they should strive to earn the bread which is to enable themselves and the members of their household to keep body and soul together. But certainly this is not enough, nor is it worthy of the time, energy and resources spent in the work of educating them. Times have changed. and we have reached a critical stage in our country's modern history when every educated young man should go out into the world with some idea of the place of India among the nations and the general trend of her destiny and history in the past. Mostly they are unaware how they can and ought to help forward our coming evolution. to contribute what they can to the shaping of the nation's prosperity and the fulfilment of her great aims and destiny

among the communities of men. And why? Because the training of their intellect, emotions and will is entrusted to people who, whether in Missionary or Government Colleges, are the products of civilisation and culture which has nothing at all in common with ours.

So far, however, no serious evils or insurmountable dangers have arisen. For the old Hindu home with its enrapturing ideals of holiness and purity, its picturesque ceremonials and festivals, and its unique and lovely type of womanhood, had survived from the past and was able to ward off the destructive inroads of the new and alien civilisation introduced into our midst when the Indian Universities were instituted. Within the last generation, however, and especially within the last decade, our home life and its ideals have in numerous instances, died a natural death along with the men and women who had maintained its continuity with the past. With the enthronisation of the men of the new culture as the heads of their homes, a change has come over them. The old culture is dying rapidly. For, the Hindu woman has always, in our history, been what her powerful male partner has made of her. In the West, it is quite true that "the hand that rocks the cradle rules the world." We have heard this repeated *ad nauseam* here, regardless of the fact that Hindu traditions and practice are entirely different. Here the most ancient and authoritative of our lawgivers, Manu, had enjoined life-long dependence for woman,—first on the father, then on the husband, and lastly on the son. The singular self-effacement, the simple sweetness, and the saintly serenity of our women make them to us the adorable goddesses and the guardian angels of our homes. But they have not the slightest iota or atom of self-assertion in their nature or nurture; and hence our social revolutionists are enabled to over-rule or overcome their own natural inclinations and easily and successfully insist on their adopting the foreign fashions and modes of life which they have chosen to favour.

A Western writer inculcates "Manliness of mind" as the highest virtue of all which young men need to cultivate, and defines it as "the strength which resists evil, the insight which discerns falsehood, the resolution which carries out a purpose, the patience which endures not for a moment only, but in the great trials of life." The *sthita-prajna* (स्थितप्रज्ञ) of the Vedantin is the ideal which in India comprehends within its scope all these noble virtues, and others too, far higher which raise the men who possess them almost to the level of divinity. Sri Krishna enjoins *indriya-nigraha* (इन्द्रियनिग्रह), the control of the senses according to the methods prescribed in the Yogasastra,—as the means to the gaining of the status of the man of steadfast understanding. But the trend of modern life, here as elsewhere, makes not for sense-control, but for sense-indulgence, and for self-assertion. When will the Hindu mind shake off its present torpor of emotion and once more recognise its eternal standard-bearer?

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "*The Hindu Message*", Srirangam.

Notes and Comments.

It is with great pleasure that we announce to our readers that "The Hindu Message" has been able to secure four hitherto unpublished lectures of the great Swami Vivekananda on Gnana Yoga delivered in America to a number of young students during the months of December 1895 and January 1896. These lectures which are as usual lucid and simple will be commenced to be published from the next issue of the "The Hindu Message." So register your order at once for a copy of the Message and lose not this unique opportunity of being benefited by these wonderful lectures.

* * *

The Association referred to in our prospectus is *The Hindu Message Syndicate* which consists of those persons who sympathise with the aims and objects set out in the prospectus printed in the wrapper and who give a donation of not less than Rupees One Hundred for the purpose of carrying out such aims and objects. To them a copy of "The Hindu Message" and other publications of the Syndicate will be sent *gratis*.

* * *

A valued friend writes to us :—

"Our sympathisers do not realise the gravity of the situation, and think that things will right themselves somehow. My sincere view is that, unless our time-honoured methods now in existence are vitalised by new methods, they will generate a desire on each man's part to look after himself and to let the devil take hold of all the others. The modern orthodox man's energy of assent is of the most negligible description. Everywhere the energy of dissent will be more than the energy of assent. But when an acute stage is reached, the energy of assent will gather volume and power and express itself in unmistakeable terms. Among us very few have this courage, though showing—and perhaps in some cases *feeling*—love for our great social and spiritual ideals. Some of them are afraid of certain men in power. Some are afraid of ridicule. Some are afraid of the daylight of active life and prefer to remain in the night of individual contemplation. It is a hopeless job to move them into corporate action so as to have real भूतदया (passion for the welfare of all beings). If there is real भूतदया would not one sleeplessly work for the common good? No. Those days are gone, and we do not know if they will return at all. We will try our best to work for the return of such days."

* * *

We know well the methods of our Shastraic reformers ; and we wish to illustrate from time to time some of them, so that our Hindu countrymen who are too busy to attend to them minutely may be forewarned. Mr. A. Mahadeva Sastri, B.A., —formerly the Curator of the Government Oriental Library, Mysore, and now Curator of the Theosophical Library, Adyar—is one of the leading Shastraic reformers of the day. In his book on "Vedic Religion and Caste," p. 45, he says :—When undivided the people called themselves—as distinguished from the savage hordes,—*Varna*, the illumined *Arya*, the cultured, and *Brahmana*, the aspirants after the great one." One of Mr. Sastri's authorities is a Mantra of the Rig-Veda which is as follows :— 'हत्वा दस्यून् प्रार्यं वर्णमावत्' Mr. Sastri himself translates the Mantra as follows :—"Having slain the Dasyus, he protected the Arya, the Varna." Here *Arya* and *Varna* are placed in apposition to each other in the second case, and considered *synonymous*. This will not suit the following Mantra of the same Veda which occurs in the 2nd Mandala. यो दासं वर्णमधरं गुहाकः Here, if the same principle of interpretation is followed, we see that *Varna*, and *Dasa* (*i.e.* Dasyu) are also synonymous,...for here, too, these two words are in apposition and placed in the second case. But the expression, *dasam Varnam* will make no sense, as it will mean,—according to the meaning assigned to the words by Mr. Sastri—*the Unillumined Illumined.*" *Varna* is a word which is and can be combined with both *Arya* and *Dasa* (or Dasyu), and must have a meaning different from that assigned by

Mr. Sastri. We have no hesitation in declaring that he is altogether on the wrong track in his interpretation of the Veda. We shall give further illustrations of his methods later.

* * *

An Indian writer in the Press has said:—"The very fact that there are different Smrities (codified laws) for different epochs in Hinduism shows that the great seers who have given them to us have recognised that no set of social laws can hold good permanently." This, however, does not mean that *Dharma* (virtue) can become *Adharma* (vice) and *vice-versa*, simply because we leave one epoch behind, and arrive at another. Certain Dharmas are kept in abeyance in this epoch *Kali*, only to be resumed in the next age. Some Dharmas are common to all ages, and they certainly "hold good permanently." Some are considered too difficult for men of this age and so they are not enforced. *Dharma* advances, or recedes, in the estimation of men, but never becomes *Adharma*. It is *Daivi-sampat*, or the higher nature in man, that induces in men the desire for the observance of Dharma, while the presence of the lower nature *Asura-sampat* forces them to abandon Dharma. There are times which are unfavourable for the observances of Dharma, and others which are favourable. But at all times there are men who are true to the allegiance of Dharma, and they are the salt of the earth; and as the numbers of such men are on the increase or decrease, we say that there is a difference of *Yugas*. But the difference of times and seasons makes no difference in the nature of what is the divine mandate or will regarding right and wrong. Dharma is intended for all jivas, and will assuredly help all,—each in his own good time.

* * *

Personality is of at least as great importance as principle in the organisation of public movements or the acceptance of workers to serve good causes. We must not accept, as desirable workers or chiefs, men who are apt to play fast and loose with the eternal verities, ethical or spiritual, which are entitled to our unfailing allegiance in the conduct of life. History abounds with instances of unmentionable men like Alcibiades or Kaiser William who have wrought abundant mischief when their fellow-men, blinded by the mysterious influence of personality, have enthroned and submitted to them merely as promising heralds of some eagerly desired goal of endeavour. Mere renunciation or self-sacrifice is not rare in the world, and is a rude and wrong test, though a popular one, to apply in the selection or acceptance of workers to advance the principles or causes which interest us. Disinterestedness in the heart and the enlightenment of the spirit can alone enable men to lead us to the right sort of goal, even though it may have to be reached at a distance of time, and with an amount of patient endeavour, which may seem beyond the limits of what is endurable or satisfactory to people who are in a hurry.

* * *

There is no greater proof of the essential dissimilarity of peoples than that, when they are brought into contact, the sexes do *not* feel a strong attraction for each other. It has been said that "men are charmed by the women of a different race, and women are not less strongly drawn towards alien men." This phenomenon has been so rare in India that it may be said to be practically non-existent; and it may be ascribed to the world-old prevalence of caste-barriers of a kind absolutely impassable and unknown anywhere else. No doubt there is a mixed race here. due chiefly to the mingling of Western men with Eastern women. But every one knows that this is not due to sex-attraction of the kind we have spoken, but to other causes. Moreover, this mixed race is not noted for its fecundity, but for its decline. Even if this is not quite accurate, there is at least no doubt that there has been here no such process as the fecundating of India's races by the immigrant or resident European population. This is chiefly due to the phenomenon above noted,—*viz.*, that neither among Europeans in India, nor among the Indians themselves, is there, to any extent at all appreciable, the well known feeling of "the charm of sexual

novelty." Medows Taylor's 'Seeta' is a type of Indian womanhood which has never yet passed the stage of pious aspiration,—except among the "untouchables."-chiefly in the West Coast. The late Eurasian leader, Mr. D. S White, once told us in conversation that he looked forward to a time when the whole, or at least the large majority, of the people of India shall have in their veins the mingled blood of East and West. But we are no nearer to the fulfilment of his prophecy after an interval of 30 years than when he spoke : there is no chance at all of a new race being formed in India by such a commingling as we have just referred to. And this is to us proof positive that the Indian races have a vitality and virility which are inextinguishable and which, under favourable conditions, will have a recovery of the extent of which no conjecture can yet be formed. We can, however, safely foresee that India will soon become one of the most powerful and respected among the component nationalities of the Empire.

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We are glad to learn that a Hindu Educational Trust has been formed at Trichinopoly with the object of (*a*) taking up the management of Hindu Educational institutions in the province. (*b*) starting new educational institutions particularly a National College at Trichinopoly (*c*) bringing about a federation of these institutions for efficient management and (*d*) providing religious education therein. Three classes of membership are instituted, viz, (1) Patrons paying Rs. 500 and upwards (2) Fellows paying Rs. 200 and upwards and (3) Ordinary members paying Rs. 100 and upwards, while those who pay an annual subscription of Rs. 6 are termed Associates without any voice in the management of the Trust. It is particularly gratifying to note that His Holiness Sri Jagadguru Sri Sankaracharya of Kumbakonam, who always evinces a keen desire for the welfare of the people, has been requested to become the Patron of the Trust. A provisional committee of five efficient workers has been formed to work up the Scheme. We wish the Trust all success.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri B. A. B. L.,

(The substance of the lectures now being delivered at Trichinopoly.)

INTRODUCTORY.

The *Bhagavad Gita* has long been recognised and loved and worshipped as one of the greatest scriptures of the world. My attempt in the succeeding pages will be to enter into the spirit of the Lord's teaching with the help of the great Acharyas but without surrendering my individuality and independence of judgment. The peculiar features of my effort will be to show the harmony among the paths of Karma, Bhakti, and Jnana and to state the elements of harmony among the three great schools of thought that have sought to interpret the Gita, to prove how many of the alleged differences among them are unreal, to state what are the irreducible elements of difference among them, and to show at the same time in what comprehensive scheme of thought even such differences fall into their proper places and by what method we can attain to a full and unitive vision of the highest Hindu thought as embodied in the golden declarations by Incarnate Godhead in the Gita. The three schools of thought are like the eyes and the mind—which form a trinity that must work together to have a full vision of things. I know that the task that I set before myself is both difficult and liable to misconstruction at the hands of devoted followers of each of the three schools. But the attempt to get at the truth of things is the privilege and duty of man and I shall make it with a due sense of the greatness of the leaders of thought who have expounded the Gita till now and of my own personal limitations.

Dharma is Eternal. To modern ears this seems an outrageous statement. But let us examine the time-myth for a moment. The division of Time into ages, centuries, decades, years, months, weeks, days, hours, minutes, and seconds is merely a creation of the mind, just as we draw imaginary longitudes and latitudes over the surface

of the globe for purposes of easy communication of ideas about the locations of things. The stream of time is eternal; it is beginningless and endless. Dharma is the eternal system of laws governing the Universe. There is no inherent illogicality in saying that it is eternal. It is like the enveloping atmosphere in the bosom of which the flux of things goes on. At the moment of the manifestation of the world it also becomes manifest, like the fundamental existence of space which is necessary for the rhythmic dances of the stars and suns. It is in right relations to all ages or rather to each age as we imagine it to arrive.

The soul of man is eternal and hence the laws governing the activities of the embodied soul must be eternal also. The fact that in particular human groups there was not sufficient general purity and individual illumination to attain to a vision of such laws through Divine grace does not disprove the existence of such laws or the possibility of the revelation of such laws duly given and duly transmitted in specific human groups and through the agency of specially inspired men.

If the soul of man is not different from the body, the senses, and the mind, it will be nothing astonishing to say that the laws governing it must be in a state of flux just as the body, the senses, and the mind constituting the universe of phenomena are in a state of ceaseless flux and change. But if the soul is separate from them and is eternal happiness and bliss in its essence, it is clear that the laws in regard to it must also partake of the same eternal character. Hence such acts and omissions as affect the embodied soul's future must be governed by eternal laws and cannot be subject to mutations of time and place or the variations of human desires which belong to the region of the mind.

Hence it is that Dharma is said to be *Atindriya* i.e. not verifiable by the senses. It is akin to the soul and to God in this respect. It is like them also in that it is intensely realisable. Dharma is the bridge leading to immortality. अमृतस्यैष सेतुः. It is the auspicious means of realising God-union. If the soul and God are not verifiable by the senses it does not seem unreasonable to say that the means of passage from soul to God should be unverifiable by the senses or by the worldly and impure mind. Tread the path itself and the identity of the sign-posts can be easily recognised.

Indeed Dharma is like the surrounding sheath of air which is as necessary as the pervasive warmth of the central sun of God for life. While जगत् is derived from a root meaning "to go" and hence implies a ceaseless continuum of change we must remember that धर्म is derived from a root meaning "to sustain".

While the West cries "Follow Reason" India says: "Follow Dharma and accept Reason when it is in harmony with Dharma and in furtherance of Dharma". It is an illusion to suppose that in respect of cultural and spiritual matters progression of time means attainment of a higher altitude of realisation. Mr. J.M. Kennedy says: "But even those among us who do not profess to be very ardent students of the classics will be the first to admit that we have not developed in a cultural or philosophical sense beyond where the ancient Greeks left off; We have, it is true, made great strides in purley material things, but in spiritual affairs we are little wiser than Plato, Heracleitus and Pythagoras". Indeed if the Western intellect is not shocked by the view that the ethical code proclaimed in the Sermon on the Mount is not outworn there is no inherent acceptablity in our notions about Dharma. *(To be continued)*

Varnashrama Dharma and Home Rule.

We invite the attention of all Hindus to the following extract from Justice Sir John Woodroffe's Bharata Shakti:—

"I shall be glad if it be the fact that any words of mine help, in however small a degree, to stem those movements which work for *cultural conquest* of this country, and which unfortunately having done much in past years are likely under certain cricumstances and in the absence of right resistance, to acquire greater vigour after the War. This cultural question is of

equal importance with the purely political one, now receiving so much public attention. I cannot discuss this last, but it is open to me to say that if *Indian political efforts can rightly secure Home Rule, it is only a successful cultural defence which will provide a Home to rule.* India is not a mere geographical expression nor a mere congeries of people, who happen to be on this particular part of the Earth's surface, but who might as well have been elsewhere. India is an idea. It is a particular Shakti, the Bharata Shakti, distinguished from all others by Her own particular nature and qualities. No Home is a truly Indian Home, which is not Her expression. *The basis of all culture and the maker of all nationality is Religion.* This is the root and trunk of the great Tree of Life with many branches, amongst which the chief are those of Philosophy and Art, of Knowledge and Beauty. *May the great and wonderful antique life of India be reborn in the forms of to-day.*"

Hence the importance of combining Varnashrama Dharma and Home Rule.

N. K. Ramasami.

Pencillings by the way—I.

By S. P. Thiagarajan.

Discordant as are the various movements and currents of opinion now convulsing Indian society, all of them are at one in their endeavours to subvert the ancient foundations and the immemorial usages of our society. Attempts have been made in the Press to show that all Beasantine Home Rulers subscribe to the Varnashrama Dharma movement. That is a woeful mis-statement of the facts. The difference in views and in outlook on Indian problems between a Home Ruler and a Varnashrama Dharmite was recently exemplified by the refusal of the "Hindu" to publish a manifesto of the Kumbakonam Asthika Sabha. To say that all Home Rulers are Varnashrama Dharmis is a libel on this latter body. While Varnashrama Dharmis are loyal to the traditions of the race and would preserve the great racial type, the Home Rulers do not care for the lofty ideals that have made for the undying vitality of the race all through the centuries. There is however, a difference between the Home Rulers and the neo-Dravidians who form the most vocal section of the non-Brahmana party. The neo-Dravidians maintain that the Aryan sociological system has been imposed on the ancient, passive Dravidians by Brahmin mendacity, treachery and duplicity and it is righteous for them to discard it altogether. The followers of Mrs. Beasant on the other hand contend that the system is worn out, is not in accord with the times and hence must be thrown overboard. We do not know which to condemn most—the invidious history-making of the neo-Dravidians or the lack of historic insight of the Home Rulers.

The vast majority of our countrymen are, however, not affected by these heresies. They hold that it is only a firm and loving adherence to our traditions that will make this holy land free and prosperous. They foresee a spiritual revolution in this land, as near an approximation as is possible, to ancient conditions; and the material is only its shadow and reflex. They point with pride to the undoubted historic fact that India was materially great in those days when she was spiritually great also. In their view, the real national movement in modern India was born when the flower of our youth, a product too of Western culture, bowed low before the ignorant, yet self-illumined, ecstatic and mystic at Dakshinesvar and rose from his prostrate position a giant clothed in the shining armour of old with ringing messages to the world on Vedanta as the key to the perplexing problems the nations are called upon to solve. They point backwards to our mighty history of the past, forwards to the grandiose future which that history points to. Great as is the number of our countrymen who hold the views—indeed they are the majority—they have not been so far able to exercise that influence which is their undoubted prerogative on the course of events in India. Their ranks contain also some of the choice spirits of of this age. Yet, so great is the power of organised clamour, this great party has been so long merely nebulous. Their

activities have perforce been scattered and ineffective. Attempts have been made in these last few years to bring together these scattered forces, but so far they have been on the religious side only. But the memorable Dharma compasses all forms of human action and it is time this wisdom was brought to bear on the chances of the politics of the hour—over which nations go to war and ruin. The "Hindu Message" is the offspring of this realisation that the great body of conservative progressivists should have a common platform and that the ancient wisdom should be brought to bear on the complex problems of the modern epoch.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

The Orthodox Hindu Movement. The 1st Quinquennial Report

MR. N. K. RAMASWAMI AIYER writes :—

To The Editor of the HINDU MESSAGE

SIR,

I shall give herein a short Progress Report of our Movement up to date, to be followed by similar reports from time to time. I shall divide this article into three sections, (1) the present situation (2) the actual work done and (3) the special work just on hand.

I

These seem to be bad days for orthodox Hinduism. We first had the Arya, the Brahma and other Samajas. Then we had the Social Reform movement. This was followed by Theosophy, which began as the upholder of Hinduism, but has now begun to attack Varnashrama Dharma and the Hindu Marriage Ideal —the two mainstays of Orthodox Hinduism. We hear now of Neo. Protestant, Liberal, Cosmopolitan, Missionary and Esoteric Hinduism. Lastly we have the non-Brahmin and the Panchama movement. Our movement has now been organized to counteract the above Movements. The time has come in this country as it came in the West for Protestant or heterodox Hinduism to organize itself as different from Catholic or Orthodox Hinduism. The various above movements will all be comprised under the former. There is no good in being intolerant towards each other. We must take life as it is and see that our differences in social and religious matters do not interfere with our national unity in Politics. That political unity is possible along with Religious and social differences is becoming evident daily in our national life. Our Movement stands for Varnashrama Dharma and Orthodox Hinduism. It insists on samskaras, at least on sandhyavandana and shraddha, accepts caste by birth and pre-puberty and single marriage ideal, especially for Brahmin girls. and is against inter-dinner and inter-marriage between Brahmins and non-Brahmin Hindus, as well as non-Hindus, conversion from other religions or reconversion of Hindu converts, and foreign travel, especially for Brahmins. We believe in the Divine authority of the Vedas, the smrities and other shastras and recognise long-established Hindu usages and acharas. Orthodox Hinduism is quite consistent, nay, is alone consistent with National Progress as well as Home Rule, for Varnashrama Dharma is the highest embodiment of Federalism in Religion, Sociology and Politics, while Home Rule is but an application of it to Politics alone. Varnashrama Dharma is the best synthesis of Science, Philosophy, Religion, Sociology and Politics and is the soul of Hinduism.

II

The Pioneer Varnashrama Dharma Sabha was started at Guntur in 1913 along with the Andhra movement. The 5th Guntur District Varnashrama Conference was held this year along with the District Conference at Repalle. The 1st Andhra Varnashrama Conference was held along with the Andhra Conference at Bapatla in 1913 and the 5th this year at Nellore along with the 5th Andhra Conference. The Madras Varnashrama Dharma Samrakshana Sabha was started in 1915 and it held its 2nd anniversary and Conference this year at Thethiyur. a Brahmin Agraharam in the Tanjore District. The 1st Madras Provincial Varnashrama conference—which was also the Andhra Varnashrama Conference of that year—was held along with the Madras Provincial Conference at Nellore in 1915 and the 3rd Provincial Varnashrama Conference was held this year at Cuddalore along with the Madras Provincial Conference. The Kumbakonam Asthika Sabha was established in 1915 by His Holiness Sri Kanchi Kamakoti Peetam Jagadguru Sankaracharyaswami of that place on the Sankarajayanti day--the very day he took his seat as the Head of the mutt and its 2nd anniversary and Pandits' Varnashrama Parishad was held this year at Kumbakonam. The 1st Tanjore District Varnashrama Conference was held at Mayavaram in 1915 along with the District Conference. A spcial Varnashrama Conference along with the 1st anniversary and Pandits' Varnashrama Parishad of the Kumbakonam Asthika sabha was held there last year. The 4th District Varnashrama Conference will be held next month along with the District Conference. The All-India Varnashrama Conference was started last year at Lucknow on the occasion of the Congress and it will be held at Madras whenever the Congress meets there. Last year the Pioneer students' Varnashrama sabha was started at Trichinopoly on the occasion of the District Varnashrama Conference and its first anniversary was held this year. Students' sabhas have been established also at Kumbakonam, Mannargudi, Madras and, Madanapalli at which last place the 1st Chittur District Varnashrama Conference was also held this year. The Madras sabha started a monthly English as well as a Tamil Varnashrama Dharma journal in 1915 and its

2nd Volume began this year. It is however very irregularly published. The Kumbakonam Swami began in 1915 a monthly Tamil journal, named "Arya Dharma" which has begun its 3rd Volume this year. The Swami inaugurated a Students' Varnashrama Dharma Prize English essay and His Holiness holds a student's Darbar on the Vijiadasami day, when Gold and Silver Medals will be given to the first two prize-winners and books to other essayists, who competed for the Prize. The Swami's Tamil lecture on "Varnashrama Dharma" delivered at the last year's anniversary of the Asthika Sabha has been rendered into English and the same is given free to all, especially to the students. The "Orthodox Hindu Series" intended especially for students was started in March last and five numbers thereof which form its general section were published regularly every month. The chief articles thereof and seven further articles which form its special section are being printed in a book form. It will be given away free to the subscribers of the Orthodox Hindu Series and for half a rupee to others and for four annas to students. As a step towards the Hindu Educational Trust, which has been a long-felt need, Vedadhyayanam classes for Brahmin students have, under the auspices and patronage of His Holiness Sri Sankaracharya Swami of Kumbakonam, been organized, one attached to the National High School, Tiruvadi, another attached to the students' Varnashrama Sabha of Mannargudi open to both the the National and Mission Institutions there.

III.

The question now to be urgently considered is the safe-guarding of orthodox Hinduism in the Indian Post-war Reform Scheme. The *Hindu* and the *New India*—the two Home Rule Dailies of Madras—edited by a cosmopolitan Brahmin and the Theosophical Home Rule Leader of South India—are aggressively anti-Varnashramite and anti-orthodox Hindu. The *Maharatta* of Poona—the Home Rule organ of the Maharashtra Home Rule Leader, as well as the *Message*—the Nationalist Daily of Bombay—are also anti-Varnashramite. The Madras *Varnashrama Dharma* expressed its fear sometime ago that Hinduism would be endangered at the hands of our Social Reform, agnostic, heterodox Hindu, Theosophical Home Rulers as was the case in the Civil and Post-puberty marriage Bills and the Baroda Caste Usages Bill. What we have now to insist on in the coming reform scheme are (1) Religious toleration i.e. that an orthodox Hindu should not suffer in secular matters by reason of his orthodoxy (2) Religious and social legislation affecting orthodox Hinduism must be left to a separate orthodox Hindu legislative body and not to the ordinary mixed legislative councils *and if (2) is not feasible* the present policy of Religious neutrality should be maintained by excluding religious and social legislation from the Home Rule Legislature. What we ask applies to every other religion, as already the Indian Christians of Madras are agitating for. The All-India Varnashrama Dharma and Orthodox Hindu Mission and the Kumbakonam Asthika Sabha have already moved in the matter and it is hoped that the Madras Sabha will also move at once in the matter.

Reply to objections to Varnashrama Dharma.

[ADAPTED FROM 'VEDANTA DIPIKA']

"We have lost our solidarity on account of the differences due to Varna and Ashrama. Hence only our country has lost its independence and we have become a subject race. If the caste distinctions are done away with then only we will get Self-Government. Therefore we should try our best to obliterate the Varnashrama distinctions". Thus say some people. Let us consider this a little.

Our country did not lose Self-government till 1200 A.D. Prior to that Harsha reigned as the supreme king and the Gupta dynasty of kings ruled for more than three-hundred years. History says that they all ruled the land quite in accordance with the canons of Dharma and that the people were then happy. Before the Guptas the Maurya dynasty of Kings ruled the land. Several other powerful royal dynasties reigned according to history both before and after them. Our Itihasas and Puranas say that several ancient Hindu Kings governed the land for thousands of years wisely and well. During those periods the Varnashrama distinctions did exist and they formed in no way a bar to the unity and solidarity of the people. Each preserved his own rights and duties. The Mahammedan invasion of our land began in the eighth century. They captured Delhi about the 12th century. They became masters of almost the whole of the country in the 15th century, and they lost it gradually in the 18th century. The Persians who have no caste distinctions lost their country to the Mahamedans in one day and themselves became Mahamedans. Turkey, Turkistan, North Africa, Spain and Portugal became subject to the Mahamedan yoke though they had no Varnashrama distinctions. Further they mostly became Mahamedans themselves. Burma which knew no caste distinction became subject to the English in one day. Therefore the Varnashrama distinctions can in no way be accounted as the cause of a country's losing its independence.

Jayachandra and Prithuraja quarrelled with each other and the former requested Mahamad Ghori to invade the kingdom of Delhi. In the subsequent battle Prithuraja ran in advance of his forces and was captured and killed by the Mahamedans. Thus the kingdom of Delhi passed to the Mahamedans. The King of Kanyakubja who gloated over this victory lost his kingdom and his life in the following year. When the fate of the chief kings was thus settled, the whole country easily became a prey to the Mahamedans. What can Varna and Ashrama do in this case? How can we blame the Varnashrama distinctions? If people talk without knowing history, how can we reply to them.

About the same period the English became subject to a petty Norman King, William the Conqueror. Saxons, Angles, Danes, Normans and Celts joined together and became the English. The absence of religious differences welded them together. The kingdom of Poland consisted of a single race ; still have not three kings ravaged the country and partitioned it among themselves ? Hence it is not fair to thoughtlessly invent causes for a country's losing

its independence, causes which are not the real ones and can never be.

Never mind all this. There are now some who maintain that caste distinctions prevent union among people. This is just like shedding crocodile's tears. Did not the Village Panchayat system thrive well in our country? Did ever the cultivator pine because the Brahmana studied the Vedas and performed the *sandhya*? Did the trader abuse the cultivator because he ploughed the land? Was the weaver jealous of the commercial prosperity of the trader? Did the smith hate the weaver? Was the potter again alarmed at the craft of the smith? Did the shepherd create obstacles because the potter made the pots? Did the washerman cry with his eyes aghast before the barber? Did the vetti revile at the washerman? All these never occured.

Each carried on his own profession and all enjoyed happiness. It is not the way of the wise to say that discord will disappear only if all unite, after having themselves created mutual discord. In republican countries there are no caste distinctions. There are some who say that if we want self-government we must bury the caste distinctions. If we reply that there are several races in self-governed countries like Austria, Germany, Russia, etc. it will be said that inter-dining and inter-marriages are free among them Is it not well known what hardship the negro inhabiting America is subject to?

* * *

How can any connection therefore be possibly established between fitness for self-government and thoughts similar to those mentioned above? Representatives of the people will enact laws in the Legislative council, levy taxes and will decide on expenditure appropriate to the revenue. How is it possible that in these matters one caste would be favoured to the detriment of the others? Granting that such preferment is possible, will not the representative of the King veto the proposal? It is known that in England and other places the Landed Aristocracy do not pay taxes adequately, that the trading capitalists pay heavy taxes and that the labourers do not similarly suffer. Such uneven distinctions are not brought about by differences in caste. The relationship existing between caste-distinction and Self-rule is as fanciful as that of pain in one portion of the body when another portion is effected. It is strange that those who attempted to destroy the spirit of union that existed among the Hindus now proclaim that for the sake of union all should follow their own fads casting away all conscience.

Gleanings.

The "Bombay Chronicle" writes:—Will it be believed that a Member of the Executive Council did not vote on a Resolution on which Government was defeated by a single vote. And still this was what happened on Saturday at the meeting of Bombay Legislative Council. The Honorable Sir Mahadeo P. Chaubal abstained from voting on the resolution in favour of Modi. It is well-known that he holds strong views on the point. He must have fought hard when the Government order was issued substituting Balbodh for Modi. He could not have voted for the Honorable Mr. Paranjpye's resolution consistent with his conviction. But he could not have abstained from voting without obtaining His Excellency's permission to do so. It reflects great credit upon Sir Mahadeo for having stood by his convictions and it was equally chivalrous on His Excellency's part to have allowed him to do so.

We are sure that it will give unmixed pleasure to all our readers says the "Christian Patriot" to be informed that Dr. John Nathay B.A. B.L., who has been reading in England and pursuing his researches in Economics, is announced to come to India as the Private Secretary of the Right Honorable the Secretary of State for India, Mr. Montagu. As a student of a high order with brilliant intellectual gifts, he has been able to make his mark in England and to win a Doctor's degree by his treatise on Village Administration in India. He practised for a short time as a High Court Vakil in Madras and feeling dissatisfied with the legal profession he gave it up to take work in the Y. M. C. A. Madras. A short while afterwards he proceeded to England to study Economics in the London School of Economics. He is a Syrian Christian and belongs to a gifted family. What with his knowledge of Indian affairs at first hand and his Indian sympathies he will prove a most useful member of Mr. Montagu's entourage.

Printed and Published by T. K. Balasubrahmanya Aiyar B.A. at the Sri Vani Vilas Press, Srirangam.